1: McIlwraith E-5 (1922-1924) 1948
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867 imitation potlatches, but he cannot himself carry out a cere-
556 mony until he has reached manhood.

Puberty Rites

●881 The change from childhood to adult age is, of course, more obvious with girls than with boys, and the former alone must observe strict taboos. Menstrual blood, like that which follows delivery, is unclean, especially that emitted at the first dis-
[784] charge. A woman who has just given birth is a *sxaiāx*; an adolescent girl, a *sxyexwi*, that is, "A Person Not Fully Tabooed"; the attitude with which the former is regarded is held, in a lesser extent, for the latter.

At the first indication, the girl asks a woman to inform her mother of her condition, and goes home immediately if she happens to be away at the time. Her parents at once make a small enclosure or bedroom of planks or matting in either of the front corners of the house, providing it with a trap-door and ladder by which she can leave without passing through the front door. There the girl must lie for four days, with legs close together and bent at the knees, never stretched out straight. She is not allowed to drink anything, and must eat sparingly; if she should consume much food, she would be greedy when an adult. When necessary for her to leave the enclosure, a woman must always accompany her. Her mother, or some other female relative, provides her with the usual soft cedar-bark pads. On the fifth day, she leaves her shelter early in the morning with one feminine friend and goes to a secluded pool back in the forest, where she washes for the first time. Then she runs rapidly through the woods, which has the effect of making her a strong woman. Should a girl fail to do this,
[753] she would be afflicted with an illness caused by the salmon, become blind, and die young.

784 For one year an adolescent girl is subject to many restric-
881 tions. Her near approach to the river would offend the salmon and cause them to avoid Bella Coola, so she is not allowed to
[825] draw water, or even to appear on the bank. She may not use

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the front-door facing the river, but has to leave the house through the trap beneath the enclosure where she sleeps. The Bella Coola consider it unthinkable for a girl to disregard these prohibitions, but if this should happen, she would be chased home by her parents, by the Guardian of the River, or, in fact, by any elderly member of the community. The strongest reason for respecting these regulations is the belief that disobedience brings death; no one knows how it is inflicted, but a careless girl soon dies. During this period she cannot eat fresh salmon, though she is allowed them if they have been smoked for four or five days. Her scanty meals are brought to her in the enclosure where she is virtually a prisoner. It is true that she can leave it and wander in the woods, but her comrades avoid her as being in an unclean condition of which they are afraid, and she is barred from taking part in all activities by the river which constitute so large a part of the life of the Bella Coola. A girl cannot pick berries during this time, as no more would grow in the valley which she had thus defiled; she must not touch anyone, nor allow anyone to touch her; she must not pass in front of a man; she must go to bed before everyone else in the house, and be the last to arise. The danger of breaking some taboo is so great that it is safer for a girl to remain within her enclosure where her mother, and other old women, gather to tell her the many things which it is fitting for an adult woman to know. This seclusion is not pleasant, but it unquestionably serves to emphasize the importance of married life to which it is a prelude. The writer remembers an occasion when a Bella Coola family was eating tasty fresh salmon while one of the daughters, who had recently reached adolescence, watched enviously. Her grandfather rose and gave the child an orange, remarking that in his youth little girls did not receive such dainties to ameliorate their lot.

784 881 ● [761] [262] [783] [222] [513] [867]

Adolescent girls wear certain distinctive articles of clothing and ornaments. The most noticeable is a skull-cap bound with grass; this is the only time in a woman's life that a hat is worn. She also wears ear-rings, each consisting of a neat

881 [292] [301] [439]

1/4 [i.e. - one year after puberty - ANALYST]

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881 bundle of four macaroni-shaped shells, probably *Dentalium*,
[301] which are said to have been imported from the north in early
439 times. These marks serve to indicate the position of the girl,
who is both feared and respected, possessed of supernatural
789 power, and yet baneful. Many Bella Coola stories describe
how adolescent girls have been able to vanquish supernatural
538 beings; perhaps the most striking of these is the manner in
which they once saved mankind when the sun came too close to
the earth. At the end of a year, or eleven months according to one old woman, the seclusion is terminated, and the girl resumes her normal activities. The first time she goes to the river she must throw on the water four pieces of dyed, and four pieces of undyed cedar-bark. This is especially important if the salmon are running at the time, although no explanation of this ritual is given.

582 The resumption of her freedom indicates that a girl has
556 reached marriageable age. Chiefs sometimes confine their
daughters for even longer than a year, and usually delay their
882 marriages for several years to demonstrate their importance;
but this is not necessary, nor is it practised by other than
wealthy individuals. It is not uncommon for a girl to wed
before her year is out; in that case her restrictions automatically
[554] lapse. Chiefs never allow such a curtailment for their daughters; to do so would diminish the prestige of the latter, and be detrimental to the status of their children when they marry
826 and have families. Illicit intercourse with a secluded adoles-
883 cent is considered not only illegal but disgusting as well. Be-
tween the period of confinement and marriage, intercourse is
[881] prohibited and guarded against by the parents of a girl, but is not considered filthy and seems to have been fairly common in former times with the daughters of poor people and slaves. This sometimes took place before the first menstruation in spite of the disapproval with which this was regarded.

826 Although the menstrual blood which appears at the first
841 discharge is considered more baneful than that emitted on later
789 occasions, it is always regarded as uncanny or unclean. It is

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the most *kuman* of all substances, and, therefore, a potent protection against supernatural beings. It is valuable as a defence against evil monsters, but it is equally deadly to shamans and other human beings with supernatural powers. In the distant past, Raven taught mankind that to sleep with a menstruating woman would so blind a man that he would be unsuccessful in hunting. The belief is that animals, knowing everything that takes place, avoid one who is so unclean. One old man mentioned that he had failed to obey this injunction and considered his loss of virility as a punishment, overlooking the fact that he was over seventy years of age.

The coming of adolescence in a boy is recognized by change in voice and the other usual indications. He is neither taboo nor unclean, and consequently does not have to undergo any restrictions on his actions. There is no ceremony to mark the entry of a youth into adult membership of the tribe; instead, this comes gradually and puberty is no more than an indication of increasing age and strength.

Marriage

Like most so-called "primitive" peoples, the Bella Coola regard the married state as the normal condition of man. Anyone unwilling to wed is considered unnatural. Since the number of the sexes is approximately equal, the only persons forced to live alone are elderly widows and widowers, and those crippled, either mentally or physically. Such individuals are looked upon as unfortunate; in fact, they have failed in one of the most fundamental of life's struggles. Man provides fish and game, builds houses and canoes, while woman collects berries, makes baskets, cooks, and performs the multitudinous small household tasks.

"Is it not to the benefit of each to marry?" say the Bella Coola.

Marriage is not a mere economic arrangement, nor is its sole function to regulate relations between the sexes. Its most important feature is that it governs the status of the child.

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*192 *Alaimaka*, "Left Foot": *Smoo* repository named from part of a supernatural creature.

Alpindais: Kimsquit hunter living in the last century.

[825] *alqmaut*: Dentalium-shell.

alqwal, aa, "Not Finished": Said concerning a *hamats'a* who dies between initiation and his first complete dance.

[892] [881] *a'xmaus*: Skull cap of grass and dentalium-shells worn by adolescent girls during seclusion.

algmala: Guest, especially from afar, to a *hamats'a* dance.

Awaxlaxmus: 1—Supernatural herald.
2—Assemblage of the people for ceremonies of different kinds, especially shamans' dances and gaming competitions in connection with the Mystery dance.
3—Kimsquit term for the first night of a *hamats'a* dance.

awaqlaxis, "A Surpassing": Said of cases where a wife's relatives have given more presents to the husband's than they have received in return.

[576] [601] *awas*: Place of concealment of a Mystery dancer's power.

a'wasalaxis: Old people, especially persons; this is a polite term for indirect address.

awatsas: Rightful location, especially the validated position of a chief in a house.

[415] *awatsis*: Dishes carved with ancestral crest.

awaxis: 1—Moon.
2—Daughter of the first settlers at *Xaitlis*.

[825] *awi*: Spring salmon.

awiks: Spring salmon house.

Awitaklis: Professional name of a *hamats'a* marshal.

Awitklis: Supernatural being resident at the mouth of the Bella Coola River.

awitsmokas: 1—The allotment of work to *hamats'a* in the manufacture of masks and other requirements.
2—Hence, the time when such tasks are assigned, the second evening of a *hamats'a* dance.

Awitsxwaxwalais, "The Resident Maker": Name given to the daughter of the first settlers at *Xaitlis*.

[575] *awuxwalis* or *awuxwlas*: That which serves as pattern, picture, or model for a *hamats'a* ritual.

awuxpalis: Second night of a potlatch.

[224] *awuxwalsalis*: Artificial, pier-like structure built into a river for use in hand-net fishing.

Awikenzie, "Where People Go": A reflecting pool created by Raven at Kimsquit.

Awitchlaklis: Cave near Dean Channel.

Awitsmalanuxut, "The Dancer Whose Only Noise-Making Instrument Is His Body": One of *Tlingalilis-a*'s names and hence a designation given to shamans.

Awi'xkwalaxis: Supernatural woman who guards supernatures.

Awuxlaxmus: 1—"The Open-Mouthed" (in the sense of open to any forth nickname): One of *Tlingalilis-a*'s names and hence a designation given to shamans.
2—Name of a shaman whose powers are said to have been derived from ghosts.

[752] [829] *awqumis*: Both running water.

awlaxsmisaxs: 1—Ranks of ordinary individuals, this term is used to distinguish those who are being initiated into the *xaaxi* society.
2—Flourishing supernatural man when awake.

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844 fessional midwives. The child is washed in warm water. For ten days
[846] the mother must remain in this hut. Father and mother must not go
[825] near the room for a year (according to Nusk'alu'sta, for ten days), else the salmon would take offence.

553 The child is soon given its first name. On this occasion the whole
[852] tribe is invited to a feast, the name is made public, and the guests receive
[556] small presents. The child retains this name until it becomes a member of the Kû'siût, when it is given its Kû'siût name. This ceremony takes place after puberty has been reached. About this period the young man gives his first potlatch and assumes the Qê'mtsica name.

881 When a girl reaches puberty she must stay in the shed which serves as her bedroom, where she has a separate fireplace. She is not allowed to descend to the main part of the house, and must not sit by the fire of the family. For four days she must remain motionless in a sitting posture. She fasts during the daytime, but is allowed a little food and drink at a very early hour in the morning. After this term she may
[292] leave her room, but only through a separate opening. She must not yet
[824] come to the main room. When leaving the house she wears a large hat, which protects her face against the rays of the sun. It is believed that if the sun should shine on her face her eyes would suffer. She may pick berries on the hills, but must not come near the river or sea for
[262] a whole year. She must not eat fresh salmon, else she would lose
[261] her senses, or her mouth would be transformed into a long beak. She must not chew gum or eat snow (see *Fifth Report of Committee*, 1889, p. 838).

584 If a young man wishes to marry a girl he goes, surrounded by his
[431] friends, to the house of the girl's father and states his intention. His friends carry food and presents, and if the father accepts the suit he sends out a young man, who receives the food and presents and carries them into the house. Sometimes the father does not accept the offer at once. In such cases the young man may repeat the same ceremony until
[527] he is finally rejected or accepted. After the time of the marriage has been agreed upon between the contracting parties, and the day preceding the marriage has arrived, the young man invites all the people to a feast, during which he states that he is to be married on the following day. He asks a number of men, generally from twenty to thirty, and four
[302] women to assist him. On the following forenoon they assemble, and accompany the bridegroom to the girl's house. They sing outside, and
585 four of the men dance. All of them have their faces painted red. Finally they enter, and the bridegroom gives a large amount of property to the girl's father. Then the girl leaves her parents and goes to the bridegroom, bringing him also a large amount of property which has been
[431] given to her for this purpose by her parents and relatives. He in turn gives her blankets and other apparel of the best quality, and distributes presents among her relatives. This is repeated after some time. All he has given to his bride and her relatives is repaid to him with interest. A rich girl will repay twice or three times the amount given by the man. At the time of the marriage the bride's father may promise the groom to give him his Sisaʻlu secrets as soon as the pair have their first child.
[851] The children may belong to the father's or mother's gens, as the parents may choose.

586 In case of a separation the wife refunds the amount of purchase-money. The children may stay with either parent, or part of them may